

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



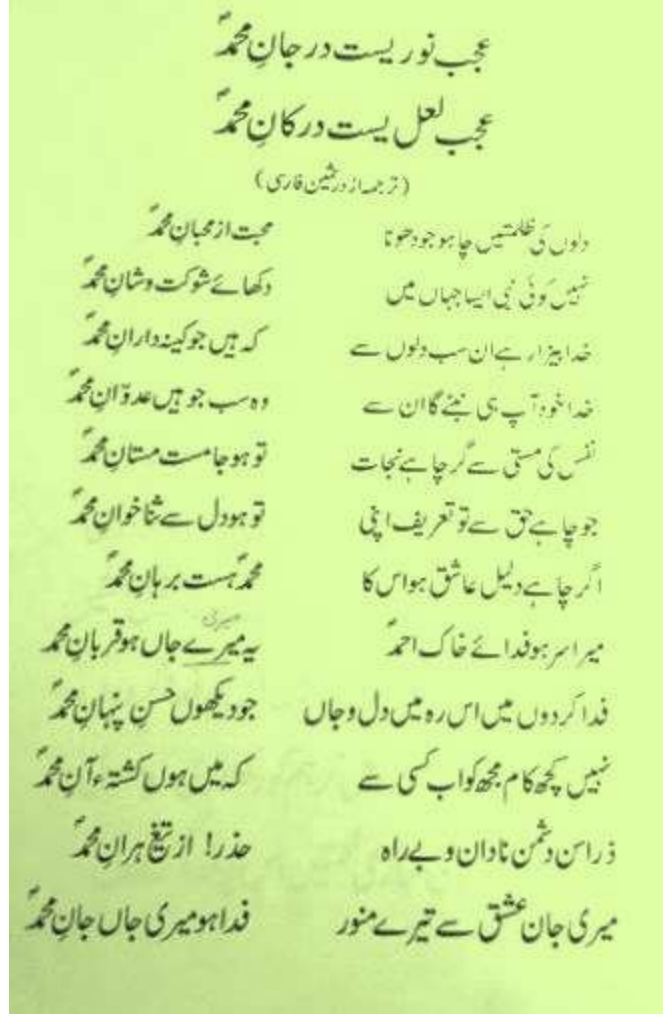
DMC CLASS OF 1985 DIGITAL MAGAZINE: SEPTEMBER 2014

A TRIBUTE TO SHAMSHAD HAROON

EDITED BY: SALEEM A KHANANI AND SAMEENA KHAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Na'at by Izhar Khan's mother



A D85 HERO

Dr Shamshad Haroon is a graduate of the DMC Class of 1985. She did her residency in Psychiatry at UTSW and fellowship in Child and Adolescent Psychiatry from St Louis, where she received AADRP (association of Directors of Residency Program) of Best International Medical Graduate Award and was invited with her family and mentor. She picked Dr Lynne Moritz, to be her Mentor and feels honored and treasures this mentorship till this day.

“Good teachers are like gemologist and can carve a piece of Carbon heated into a diamond. Most of us have forgotten how blessed we are being in this melting pot of knowledge, having access to all we need. It depends what we need and what we get from this land.”

She also trained under Dr Jean Thomas, one of the leading infant psychiatrists, and did research on kids ages 0-3. She did her postdoctoral at UTSW Dallas, TX, and conducted the first NIMH trial on Children with Bipolar and ADHD. She was also nominated for the Presidential award by AACAP.

She then moved to Arkansas and made Hot Springs, her home. Since then she has not only served the state by creating an evidence based mental health practice but also served charitable clinic of Hot Springs. She also conducts a charitable clinic at her practice. She brought the latest brain technology TMS, Transcranial Magnetic Stimulation, in 2012, to the state of Arkansas which took a lot of financial courage as no insurance still pays for it.

Education, science and technology are her passion so she stays busy serving as volunteer adviser To Alaternative Education, Science and Technolgy, and Winthrop Rockefeller Nanotentecnolgy Centre.

To have a platform for future, she created a nonprofit, which she chairs for last eight years and funded herself, called WOW Village. WOW stands for Wise Outstanding Wizards, in which a generation of future, she believes we will raise that will love and respect the body our spirit lives in, so we will learn to respect to love the body we live on, which is Mother Earth. WOW village headquarter is located at a beautiful ranch of 20 acres where she also practices.

Before she left Pakistan, she wrote more than 200 articles and conducted more than 300 television shows on PTV and NTM and received numerous awards. She recently went through a medical emergency and came out of it with support from family and friends, and she is planning to go back and start her show on One on Pakistan television and share what she has learnt and meet her colleagues and introduce them to the audience.

Her dream is to change the image of her country here and destigmatize mental health in our community and help our young generation to have higher goals and be better role models and learn about Brain and Body more than their cell phones

She is single, but has mentored large number of young teens and young adults through her programs, which seems to drive her spirit and god mothering a young man, David King.

Her You-tube shows are

"Produce your own highs by Dr. Haroon"

"Dr Haroon's Adopted Homeland "

She is planning to do a regular show on her You-tube channel in near future.

My Friend Shamshad Haroon

Farrukh Hashmi

I have been asked by Saleem Khanani to write few words about Shamshad as we dedicate this month's D-85 magazine to her achievements and success. For a moment I was thinking how can I say what I want to say and what I know about Shamshad in few words? But I will give it a try.

Like everyone else on this august forum, I have known Shamshad since our early days at Dow. I have always been impressed by her personality, her progressive nature and her will to achieve what others feel difficult to accomplish.

After graduation, as we all drifted away for a while in search of our dreams and goals, we also lost contact for almost 10 years or so, but one day I received a call and it was from Shamshad. I was very happy to hear her voice and she told me that she got my number from my sister Shaista, whom she met at Islamabad airport by chance.

It was great to hear her voice and she told me she was interested in psychiatry and was wondering if I could suggest any program that will match her requirements. I told her she would be a great asset for SLU, (Saint Louis University) if she decided to join. She sent me her resume and I talked with my Chairman and Program director who were very impressed by her credentials and asked me to invite her for Child-Psych program.

When Shamshad came for interview, I already knew it would be just a formality as the bosses were already interested in her, but anyway, they interviewed her and offered her a fellowship position. They were thankful that I introduced such a talented young lady to their program. I told them she was definitely going to be an asset to the program.

Shamshad completed her fellowship with flying colors and great admirations by all who were working with her. She was very well known and respected not only at the university but also in the social circles of St. Louis. I can never thank her enough for what she did for me and my family. She was there for me as I had three little daughters and my wife was expecting our fourth child, Shamshad took time out of her busy schedule and stayed with my wife in the delivery room as I was taking care of my kids at home. Then she called me and congratulated me that Allah had blessed me with my fourth little angel Sunbul, who will turn 18 on November 27, 2014.

After fellowship Shamshad has taken on many challenges and has successfully completed a great project in Arkansas. She has been managing a Child program and running the project single handedly.

She is a great Mentor, Teacher, writer, Actor, Child psychiatrist, friend, sister, aunt to many kids and, above all, she is a great human being and I am proud to be her friend.

Live a long, happy and prosperous life Shamshad . May Allah always bless you with health and happiness! Ameen!

SHAMSHAD HAROON AS I KNOW HER

SHEHLA HUSSAIN

I have been with Shamshad since our days at St. Joseph's College, but got to know her well in medical II during our house job. Those who have been close to her would agree that she is a strong girl from a close-knit family. She has followed and realized her dreams in the toughest of situations, remaining focused and hard-working. A strong believer of versatility, she has her hands in a variety of academic activities.

Speaking of strength, we are blessed to have her with us as she is a shining example of what it means to stand up and face any challenge that Allah sends. Chosen are the ones whom Allah brings closer to him. Shams had always advises saying "Always keep a direct connection with Allah." I remember our conversation when she advised me, "If you are angry or sad, talk to Allah in your namaz and while making dua tell him your grievance."

A naturally cheerful and fun loving person, Shams had is a joy to be around and ensures that everyone feels welcomed and comfortable.



SHAMSHAD IN PICTURES



WITH TOM HANKS



WITH GLEN CLOSE



Some common mistakes during Hajj and Umrah

by Asma bint Shameem

The noble Sahabi, Hudhayfah ibn al-Yaman said, "People used to ask the Prophet (Sal Allaahu Alaihi wa sallam) about good things, but I used to ask him about bad things because I was afraid that they might overtake me."

What a beautiful example to follow. And thus, on a similar note, I have listed some of the *extremely* common mistakes that scores of people make, year after year, so that we can be wary of them and protect and prevent ourselves from making them. This way our Hajj will be closest to the Sunnah, bi idhnillaah, and insha Allaah acceptable to Allaah.

Mistake # 1. Thinking that dua is accepted when they first look at the Ka'bah:

Many people have this wrong notion that the first time they look at the Ka'bah, *any* dua that they make will be answered for sure. This is not true as this has no evidence from the Sharee'ah. And any 'hadeeth' that you may find regarding this matter, is either extremely weak or fabricated. When asked about dua being accepted at the first sight of the Ka'bah, Shaykh Sa'd al-Humayd replied:

"This is not true; there has to be evidence for this to be true, because acts of worship should only be based on evidence. And that evidence must be saheeh in and of itself and it should be clear and unambiguous. And Allaah knows best." (Shaykh Sa'd al-Humayd)

Mistake # 2. "Kissing" the black stone from far away and stopping in mid-tawaaf to do so:

Kissing the black stone is a beautiful Sunnah, and an honor indeed for the one who is able to do so. However, due to the immense crowds, a very large number of people are not able to reach it. In fact, it is quite impossible. So a large number of people try to "kiss" it from far away. When they come parallel to the black stone, they stop dead in their tracks in mid-tawaaf, stand facing the black stone, put up both hands on the side of their head and "kiss" the black stone in midair, as if the black stone is right in front of them. Or they throw 'flying kisses' at the black stone from far away, by kissing their hands and then 'throwing' these kisses in the direction of the black stone. Also, their stopping dead in their tracks like this and standing still, in the middle of the tawaaf, causes disruption of the flow of the tawaaf, unnecessary crowding in that area, and a LOT of inconvenience to their fellow Haajis.

All this is not from the Sunnah. All the Prophet (Sal Allaahu Alaihi wa sallam) did while doing tawaaf, was to kiss the black stone if he easily could do so, or touch it with his hand and kiss his hand. BUT, when there was a crowd, all he did was point to it from far away and say "Allaahu Akbar". That's all.

And that's what we need to do. If you are far away from the black stone, all you do is to point to it with your right hand, say Allaah Akbar and move on. No facing the Ka'bah, no 'flying kisses', no stopping

dead in your tracks. Keep moving and don't disrupt the flow of the tawaaf.

"It should be noted that the tawaaf remains perfectly valid without kissing the Black Stone. If one does not or cannot kiss the Black Stone, it is sufficient simply to point to it, saying "Allahu Akbar" when one comes parallel to it, although one may be at a distance from it." (Fataawa ibn Baaz)

Mistake # 3. Shouting out duas in unison

Some people shout on top of their voices all in a group while making dua during tawaaf. They follow an imaam or a leader who makes the different duas and they all repeat after him, shouting all together in a group. This causes a lot of confusion and disturbs others in their own duas, and makes them lose focus and not have proper khushoo'. And obviously, it is also not befitting that one should shout and raise his voice in a place so sacred as the Haram.

The right thing to do is to know, *before* you go for tawaaf, the duas that you will be making, the Qur'aan you will be reciting, etc. so that you *don't* have to follow anybody. Rather you will be making *your own* dua, in *your own* language, from *your own* heart. This will give you better concentration and satisfaction. Plan your duas ahead of time so that there will be no confusions etc. and say them to yourself *quietly, with humility and khushoo'*. After all, you're making dua to the One Who hears all and sees all.

The Prophet (Sal Allaahu Alaihi wa sallam) said:

"Each one of you is conversing with his Lord, so do not disturb one another or raise your voices over one another when reading" - or he said, "when praying." (Abu Dawood, saheeh by al-Albaani)

Mistake # 4. Designating specific duas for specific rounds:

There are some people who make specific duas for each round and there are even books that have specific duas written for each specific round, with dua # 1 to be read for round # 1 and so on. This is something that's NOT from the Sharee'ah. The Prophet (Sal Allaahu Alaihi wa sallam) did not recite any *specific* dua in any of the rounds, and neither did his companions. If there was such a thing he would have told us about it and he would have done so himself.

The only dua that he did specify during Tawaaf, was when he reached at the end of each circuit between the Yamani Corner and the Black Stone, and he would say:

"Rabbana atina' fid-dunya hasanatan wa fil-akhirati hasana wa qina adhaban-nar. "

(Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of the Fire.)

The above the dua is the only dua that is specified. So the thing to do in each round is to make sincere dua from your heart about whatever it is that you make dua to Allaah for, in whatever language you like, in whatever words that you feel comfortable in,, until you come to the Yamani (third) corner and then say the above Sunnah dua.

Think about it. If you're reading something from a book, in a language that you don't understand, would that have the same effect on you or the same impact on your dua as compared to something that you do understand? Imagine the power of the dua that comes from deep within your heart and its effect. You're the one who knows your problems.....you're the one who is afflicted....you're the one beseeching your Lord and He's the One who knows what you're asking for.

And just think.....Subhaan Allaah.....this is the Ka'bah. This is Allaah's House and now is the time for you to make sincere dua and have it accepted. Are you going to waste this opportunity in reading something from a book that you don't even understand? Or say something that does not come from your heart?

And even if you did understand the duas, yet it would still be wrong. Because the Prophet (Sal Allaahu Alaihi wa sallam) didn't tell us to make any specific duas. And if we were to specify a specific dua for every specific round, then it comes under adding to our deen.

And the Prophet (Sal Allaahu Alaihi wa sallam) said: "Whoever introduces into our matter (our religion) that which is not a part of it, will have it rejected." (Bukhari, Muslim)

This indicates that whoever follows his desire and "invents" or "adds" to the religion of Allah what is not a part of the religion, or what is not in conformity to the ways of the Prophet (Sal Allaahu Alaihi wa sallam), then this innovation is rejected and is NOT ACCEPTED by Allaah.

Mistake # 5. Doing TAWAAF on someone else's behalf:

Many people make this mistake. They circumambulate the Ka'bah 7 times and then they donate the reward of this tawaaf to their loved ones, their family members or their relatives who have passed away. Also, when people go for Hajj or Umrah, their relatives and friends specifically ask them to "do one tawaaf on their behalf". This is not valid and there is no evidence for its permissibility.

You see, Tawaaf is a kind of prayer and you cannot pray on someone else's behalf. Can you? Similarly, you cannot do just tawaaf by itself on someone else's behalf either. However, if they were doing an entire Hajj or Umrah on their behalf, then and only then is it valid as part of that Umrah or Hajj. But to do tawaaf by itself, meaning 7 rounds around the Ka'bah and donating the reward to someone else is not correct.

Shaykh ibn Baaz said: "Tawaaf around the Ka'bah cannot be done by proxy, so no one can do tawaaf on behalf of someone else, unless he is doing Hajj or 'Umrah on his behalf, in which case he may do it on his behalf along with the rest of Hajj or 'Umrah." (Fataawa Ibn Baaz)

What the best thing to do is to do as many tawaaf as you can for your own self. Tawaaf is an Ibaadah that cannot be done anywhere else except Makkah and this is a golden opportunity.

Mistake # 6. Going to Tan'eem again and again for multiple Umrahs:

Some people perform multiple Umrahs after finishing their own, going outside Makkah either to Masjid Aisha (Tan'eem) or other meeqaat points, put on a new Ihraam and repeat Umrahs again and again. Some of them do an Umrah a day, some even more! This is also NOT from the Sunnah. And NOT the practice of the Sahaabah.

If it was good to do multiple Umrahs all in one trip, surely the Prophet (Sal Allaahu Alaihi wa sallam) would have done so himself and the Sahaabah would have done so too. But we see that although the Prophet (Sal Allaahu Alaihi wa sallam) stayed in Mecca for 19 days after the conquest of Mecca, yet he did NOT leave Mecca to do `Umrah, even though he could have easily done so.

Sheikh al-`Uthaymeen said: "Ibn Taymiyah mentions that the Salaf are agreed that making multiple `Umrahs is disliked. In any case, leaving Mecca and going to the boundary of the sacred precincts to make a second or third `Umrah is *an unfounded practice that was unknown during the time of the Prophet* (peace be upon him). The only exception to this was the case where `A'ishah sought permission to make a single `Umrah after Hajj because of special circumstances. If it was generally recommended to leave Mecca to perform `Umrah in this way, the Prophet (peace be upon him) would have encouraged his Companions to do so."

Actually, instead of making multiple Umrahs, the better thing to do and the worship that will earn more rewards, bi idhnillaah, is to perform as many tawaaf as you can for yourself. Like I said before, tawaaf is an Ibaadah that cannot be done anywhere else except Makkah and this is a golden opportunity.

Ibn Taymiyah said: "The Salaf agree that performing voluntary tawaaf is *superior* to going to al-Tan`im or to the boundaries of the sacred precincts and making `Umrah. [Majmu` al-Fataawa]

Mistake # 7. Thinking that the Jamaraat are Shayaateen:

When some people go to stone the Jamaraat, they think they are going to stone the devils. In fact, they think they are stoning Iblees himself! They even call this ritual, "stoning the SHAYTAAN". That is NOT TRUE. The Jamaraat are NOT shayaateen and to call the Jamaraat "Shayateen" is also not correct.

All we do when we stone these Jamaraat is an act of *remembering* Allaah, *following* the Messenger of

Allaah(Sal Allaahu Alaiyhi wa sallam) as an act of worship.

That's all.

No need to get emotional, no need to cuss at the Jamaraat, no need to push and shove.

Mistake # 8. Touching or wiping over the Ka'bah, any part of Masjid al-Haraam or Masji an-Nabawi:

Some people try and touch any part of the Ka'bah or Maqaam Ibraaheem, thinking that there is blessing or barakah in it. Or they touch or wipe their hands on the different parts of Masjid al-Haraam or Masjid an-Nabawi, and then they wipe over themselves, thinking that this is something good or it will be source of blessing for them. But again, this is another act with no basis in the Sharee'ah of Islam. The Prophet (Sal Allaahu Alaiyhi wa sallam) did not touch any part of Ka'bah except the Black Stone and the Yemeni Corner. If it was good, he would have done so. But he didn't and so we don't either.

Dear brother/sister, just think about it. Blessings come from following what Allaah and His Messenger (Sal Allaahu Alaiyhi wa sallam) have prescribed, and NOT from touching this or rubbing that or following innovations.

Mistake # 9. Thinking that praying forty prayers in Madeenah is compulsory:

Some people think that you have to complete forty prayers in the Prophet's Masjid and that this is necessary and part of Hajj. It's not.

This is based on a weak hadeeth.

Neither is it necessary to complete forty prayers there nor is visiting Madeenah a part of Hajj. Obviously it is good if you can spend as much time as you can in Madeenah and pray as much as you can in Masjid an-Nabawi. But to think that one has to complete forty prayers there is not correct. You can pray one day or one hour or one month or whatever is according to your hajj program. It does not have to be forty prayers.

Shaykh Ibn Baaz said: "With regard to the widespread idea that the visitor should stay for eight days so that he can offer forty prayers in the Mosque is wrong. Although it says in some ahaadeeth "Whoever offers forty prayers therein Allaah will decree that he is safe from the Fire and free from hypocrisy," this hadeeth is da'eef according to the scholars and cannot be taken as proof or relied upon. There is no set limit for visiting the Prophet's Mosque. If a person visits for an hour or two, or a day or two, or for more than that, there is nothing wrong with that." (Fataawa Ibn Baaz)

Mistake # 10. 'Touching Safa or Marwah every time they come to it

As you can imagine, the mountains of Safa and Marwah are not what they used to be at the time of Ibraheem Alayhi salaam. The Saudi government has smoothed out the rocks, the rugged terrain and original mountain structure to a smooth marble floor so as to make it easy for the Hujjaaj to climb and walk on it. However there is a small part of the original mountain that is preserved for us to see how things were originally and it can still be seen behind a glass enclosure. What some people think is that they HAVE to touch that original part of mount Safa or Marwah every time they come to it while doing Sa'ee. They think that its part of the ritual of Sa'ee and that their Sa'ee would not be complete if they didn't touch it or climb on it. And if they can't touch the mountain itself, they touch the glass in front of mount Safa or Marwah, as if 'touching base', every, single time they come to it during Sa'ee.

Dear brothers and sisters, this is Sa'ee, not baseball. There's no need to 'touch' the glass or the mountain as long as you climb up on Safa or Marwah and make it a complete circuit.

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Mistake # 11. Praying two rakah upon the completion of Sa'ee

This is something that I have recently started noticing. Some brothers and sisters pray two rakaah on 'completion' of their Sa'ee thinking it is part of the rituals of Hajj.

There's no such thing in the Sunnah.

Once you complete the seven circuits between Safa and Marwah, you make dua and then end your Ihraam when you're doing Umrah, by cutting your hair. There's no two rakaah specified to be read at the end of Sa'ee on Marwah in the Sharee'ah.

We need to follow the best example of the one who showed us the 'manaasik' of Hajj and Umrah, i.e. the Prophet (sal Allaahu alayhi wa sallam) and what he did was enough and plenty for us. No need to add or subtract anything from his guidance.

D85 AT APPNA 2014



Wamique Yusuf, Farrukh Hashmi, Muslim Jami, Nassar Khan, Hasan Ali Habib Ahmed, Yousuf Bhaghani, Abdul Jabbar Sorathia, Aqeel Mandviwala, Mujaddid Masood, Salahuddin Kazi and Nadeem Zafar.

NADEEM ZAFAR RECEIVES 2014 HUMANITARIAN AWARD



POETRY BY DOWITES

سید رضی محمد

چشمِ بیناب کو خواب سے بھر لیا

دوسری سمت صدیوں سے پاؤں تلے روندے احباب تھے
جن کے ہمراہ کھونے کو کچھ بھی نہ تھا
جن کا سارا اثاثہ فقط خواب تھے
اس کا امکان بھی تھا کہ سدا کی طرح
رہمنوں کی نیت بدل جائے اور منزلوں کا تعاقب ہی جاری رہے
وہ عجب رات تھی
جس نے وہ کچھ دکھایا کہ اس کی طرح
روزِ روشن کی کرنیں نہ دکھلا سکیں
سانحہ سخت تھا
لیکن اس کے سبب
ہم نے پوری طرح
ظاہری سارے پردوں کے پیچھے چھپے
اصلی چہروں کا دیدار بھی کر لیا
جب مفادات یا خواب میں سے کسی ایک کو
آیا چننے کا وقت
ہم نے اک لمحہ ضائع کیے بن فقط
(خوفِ امکانِ مکر و یا ہوتے بھی)
چشمِ بیناب کو خواب سے بھر لیا

رات ارضِ وطن
تجھ پہ کیسی یہ گھمسان کا رن پڑا
ہم کہ آفات سے اجنبی تو نہ تھے
لیکن اس رات کی کچھ الگ بات تھی
الغہوں سے بھری یہ عجب رات تھی
جس کے سائے تلے
دھند ایسی تھی کچھ سوچتا ہی نہ تھا
یہ پہیلی کوئی بوجھتا ہی نہ تھا
آخرش دل کی آنکھوں کو کھولا تو سب ماجرا کھل گیا
بادلوں کے سیاہ جھنڈ چھٹنے لگے
دامِ تزویر کے جال کٹنے لگے
دو صفیں بن گئیں
اک طرف وہ تھے جن کے نگاہ و قلوب
بے محابہ ہوس اور ظلم و ستم کرتے کرتے سیہ کوئلہ ہو گئے
بے حمیت خطاؤں کی بہتات تھی
جرمِ تاویل تھا
طولِ فرستِ ذاتی مفادات تھی

Syed Khalid Anwer

Quanta

Poet's words are like photons
Quanta, tiny packages
Compact, delicate information
Containing a world of delight
Of secret messages, of thoughts
Of wonder, of awe, of fragrance
Of travel, of adventure
Waiting for a receptive retina
The heart of hearts
For the photons to be gulped
Dissolved, kissed, welcomed
Let the magic begin

Quanta

Paper Is

Pure
Beautiful
Elegant
Delightful
Inspirational
Inviting
Dreams
Stories
A canvas
An easel
A white board
A sensory marvel
Magical
A sculptor
Of unthought of thoughts
For Artists
Paper lovers
Mental Nomads

Wonder

I wonder
Why
In the
Company
Of my
Photons
I feel
So
Illuminated

AISHA IDIRS

وطن کی سر زمین اجڑ رہی ہے
اور آسمان ڈھاڑیں مار رہا ہے
نہ منزل کی خبر نہ راہ کا سراغ ہے
کس کس کے عزائم میں جرائم آگئے
یہ ہم قوم ہیں نہ دکتے ہم وطن ہیں
فقط یہ ایک دوسرے کے دشمن ہیں
صراط مستقیم سے ہٹکے ہوئے ہیں
محافظ اور لٹیروں سب اپنے آپ ہیں
سبز ہلالی پرچم کو ہم کہاں لگائیں
خون آشام بہیڑیوں سے جان بچائیں
تمہیب و تمدن کے دور دوبارہ آجائیں
آفات انسانی و الہی سے نجات پائیں

Mohammad Hanif Shiwani

کتنا خون اور ہے گا مظلوم کا
ظلم کی داستان ختم نہیں ہوتی
خون جوش مار رہا ہے ہر گھڑی
عزم کی داستان ختم نہیں ہوتی
بیتے جا رہے ہیں یوں دن اور رات
شام کی داستان ختم نہیں ہوتی
پتھرا گئی ہیں دکھ سے آنکھیں
غم کی داستان ختم نہیں ہوتی
جہالت کی اب بس انتہا ہو گئی
قوم کی داستان ختم نہیں ہوتی

SALEEM A KHANANI

یہ کس خیال کا افسوس ہے میرے پیش نظر
در و دیوار مصور سے ہوئے جاتے ہیں
چادر شب میں ستارے نہیں چمکے لیکن
تیری یادوں سے منور میرا غمخانہ ہے
تیری خوشبو سے معطر میرا میخانہ ہے
نہیں تاریک یہ گلیاں تیرے دیوانے کی
چشمِ محمور اجالا میرے ویرانے کی
آج جب مڑ کے جو ماضی کی طرف دیکھا ہے
تجھ کو اس چاند کے پیکر کی طرح پایا ہے
عکس جس کا بڑی ٹھنڈک سے اتر آیا ہے
روح کی جھیل جو بہتی ہے کسی وادی میں
جسم سے دور سہی اس سے جدا بھی تو نہیں
دسترس میں نہ سہی مجھ سے خفا بھی تو نہیں
نقش برآب نہیں عکس ہے آئینے میں
دل کی مانند دھڑکتا ہے ابھی سینے میں
زیست گزری ہے تکلم کی ضرورت کے بغیر
وقت کی قید میں محدود رفاقت کے بغیر
آج کہنے دے مجھے تیس برس بیت گئے
عکس کے تیرے خد و خال ہیں ویسے ہی نئے
جس طرف شوق سے اٹھتی ہیں نگاہیں میری
در و دیوار مصور سے ہوئے جاتے ہیں

TAHIR HUSSAIN

ملاقات

پھر حسن ء اتفاق سے ہم تم ملے مگر
شامل تھا احتیاط بھی تھوڑی خوشی کے ساتھ
پابندی ء سماج میں جکڑے ہوئے تھے ہم
تم بھی کسی کے ساتھ تھے ، ہم بھی کسی کے ساتھ
تمہی پر سش ء مزاج میں طرزء روا روی
جیسے کوی گناہ کرے ، بیدلی کے ساتھ
محفل میں اتفاق سے نظریں جو مل گئیں
درپیش کچھ سوال رہے ، بے بسی کے ساتھ
یادوں کی دھوپ چھاؤں میں کھوئے ہوئے تھے ہم
انکھوں میں اک چمک تھی مگر کچھ نمی کے ساتھ
محفل کے اختتام پہ رخصت یوں ہم ہوئے
ذہنوں کا اضطراب چھپاے ، ہنسی کے ساتھ
رستے الگ الگ تھے تو منزل جدا جدا
ماضی پہ کیا ملال ، نیی زندگی کے ساتھ ؟
کیا ہو گیا کمال جو چاہا نہ مل سکا ؟
ہوتا ہے زندگی میں یہ سودا سبھی کے ساتھ

SAMEENA KHAN

مجھے جینے نہیں دیتے
نہ ہی یہ مرنے دیتے ہیں
یہ میرے آزو بازو لوگ جو بستے ہیں گلیوں میں
یہ سارے خون کے رشتے
پڑوسی اور ساتھی دوست اور بدم
انہیں بے مجھ سے شکوہ
کہ میں اپنا یہ جیون ان کی سوچوں ان کی
مرضی
ان کی خواہش کے مطابق
کیوں بسر کرتی نہیں ہوں
یہاں اس معاشرے میں
بنا بے خاص سانچہ
ہر کسی زی روح کے کردار پہ فٹ بیٹھنے کو
ہمارا فرض ہے
کہ جس کسی کردار میں قدرت ہمیں ڈالے
ہم اس مخصوص سانچے،
اور اس لکھے ہوئے کردار میں ڈھل کر جئیں،
اک انچ بھی باہر نہ نکلی
اگر سانچہ ہمارے ناپ سے چھوٹا پڑے
تو کاٹ ڈالیں اپنے پر
اپنا بدن بھی ٹکڑے کر دیں
تراشیں روح اپنی
چاہے اس میں دم نکل جائے
ہر اک احساس مر جائے
فقط اک جسم رہ جائے
جو کچھ کچھ سانس لیتا ہو
مگر سانچہ سلامت ہو
مگر سانچہ سلامت ہو

Finale

Death comes
in whispers
slips past veils
clouds and beyond
that thin line
These faces reappear
in dreams
and reflect
a philosophic calm
having risen above
all consequence
They leave us a trial
an aura
which lingers
as it fades into
what may be
Zeba Hasan Hafeez

Station
your face
becomes
the last faint
flicker of
a train
as it passes
through spaces
unknown --____
a noise like
thunder
till you arrive,
solitary passenger
at that dark tenuous
quiet
station

Zeba Hasan Hafeez